THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (JAMES 1: 26).

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REORGANIZATION OF THE FIRST PRESIDENCY.

[FROM THE *Deseret News*, NOVEMBER 23RD, 1918.]

A SPECIAL meeting of the Council of the Twelve Apostles convened at nine o'clock this morning in the temple, at which there were present: Heber J. Grant, Anthon H. Lund, Rudger Clawson, George Albert Smith, Charles W. Penrose, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage, Stephen L. Richards, and Richard R. Lyman, also the Presiding Patriarch, Hyrum G. Smith.

Elder Heber J. Grant, formerly President of the Council of the Twelve, was unanimously sustained president of the Church of Jesus Christ of Latter-day Saints, and was blessed and set apart for that position by President Anthon H. Lund.

President Grant then chose President Anthon H. Lund to be the first counselor in the First Presidency, and President Charles W. Penrose to be the second counselor. They were both set apart for their positions by President Grant.

President Anthon H. Lund, senior member of the Council of the Twelve, was sustained as president of that Council, and was set apart by President Charles W. Penrose.

Elder Rudger Clawson was sustained as acting president of the Council of the Twelve, and was set apart by Elder Orson F. Whitney.

President Grant was also sustained as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

PRESIDENT GRANT.

President Heber Jeddy Grant is the son of Jedediah M. Grant

and Rachel Ridgeway Ivins, and was born November 22nd, 1856, in Salt Lake City, Utah. His opportunities for schooling were limited, and though he attended for a time the Deseret university, the greater part of his education was acquired in the school of hard experience.

President Grant has grown up with the State of Utah. He has been a leading figure throughout his life in the development of the Church, the business development of the state, and in all public affairs. Tenacity of purpose has always been his marked characteristic. The record of his Church activity is notable. He was a counselor in the first Y. M. M. I. A. organized in the Thirteenth ward. He was an elder and seventy before being ordained a high priest in October, 1880, when he became president of Tooele stake, being then less than twenty-four years old, and the youngest stake president in the Church. On October 16th, 1882, he became the first Utah-born apostle, when he was ordained by the First Presidency and apostles, the ordination being made by President George Q. Cannon.

As a missionary he has labored in the United States, Great Britain, Mexico, and Japan. With Elder Brigham Young, Jr., he went to Sonora, Mexico, before any Church members were there, to carry the gospel to the Yaqui Indians. Later, with Elder Young he visited other Indian tribes for the same purpose. He presided over the European mission, and also filled a mission in Japan, leaving here for the orient July 24th, 1901.

President Grant started his business training as an office boy, and he has climbed to a commanding place in the business and financial life of the state. To Zion's Savings Bank he sustained for a time the relation of assistant cashier. In 1890 he aided in the organization, and became president, of the State Bank of Utah, since merged with the Utah State National Bank. He has been a director of the Provo Woolen Mills, Deseret National Bank, Oregon Lumber Co., and was at one time vice-president and director of the Salt Lake *Herald*. He became a director of Z. C. M. I., and later was made chairman of the executive committee. He has been president of the Salt Lake Theatre Co., Consolidated Wagon and Machine Company, Home Fire Insurance Company, and the Heber J. Grant Company.

In the days when the Church was not as strong financially as it is to-day, he rendered great service. During the panic of 1890 and 1891 he made trips to eastern money centers, where he was successful in raising several hundred thousand dollars with which to keep going some of the distressed business houses here; and in the dark year of 1893 he made four trips east for money which the Church and local business houses were in dire need of. On those four trips he returned with over a half million dollars.

A keen interest in and help for all public enterprises have ever been shown by President Grant. He was a member of one session

of the Territorial legislature and several times has been in the Salt Lake City council. His recent and enthusiastic activity in the Liberty Loan campaign is notable.

PRESIDENT ANTHON H. LUND.

President Anthon H. Lund was born May 15th, 1844, in Aalborg, Denmark. He was baptized as a member of the Church May 15th, 1856, on the twelfth anniversary of his birth and has ever since been one of its indefatigable workers. He arrived in Salt Lake City September 23rd, 1862, locating in Sanpete county, where he remained until the fall of 1870. In 1871 he returned to Scandinavia on a mission; and he filled a second mission to that land in 1883. In May, 1881, he was appointed vice-president of the Manti temple, and in 1891 succeeded Daniel H. Wells as president there. At the organization of the general Church board of education he became a member, and at the October conference, 1889, he was called to the high office of Apostle, to which he was ordained October 7th, 1889, by President George Q. Cannon. In 1893 he went to Liverpool to preside over the European mission, and returned in the summer of 1898. Since then he has continued his labors as an apostle until called to act as counselor to President Joseph F. Smith in the First Presidency of the Church.

PRESIDENT CHARLES W. PENROSE.

President Charles W. Penrose was born February 4th, 1832, at Camberwell, London, England, and joined the Church on May 14th, 1850. After ten years of most effective missionary work, he emigrated to America in 1861, crossing the plains by ox team. He settled first at Farmington, Davis County, and, in 1864, moved to Cache Valley. In 1865 he went on a mission to England, returning in 1868. He founded the *Ogden Junction* in the early seventies, and, in 1880, he became editor-in-chief of the *Deseret News*, a position which he filled many years with signal ability. In 1884, he became one of the presidency of the Salt Lake Stake; performed a brief mission to the States in 1885, and went from there to England, where he did editorial work on the *Millennial Star*. He returned home to resume active work as editor of the *Deseret News*. Subsequently, he was sent to Washington, where he spent two winters, working in missionary fields, writing articles for the *Forum* and other magazines, on the "Mormon" question. Later, he was editor of the Salt Lake *Herald*, and in the fall of 1885 he became a member of the staff of the Historian's Office. On January 1, 1899, he became again editor-in-chief of the *Deseret News*, a position which he held until called to the presidency of the European mission. He has always been a steadfast worker, and now, even at his advanced age, he is as active, alert, and ready, as most men many years his junior. He was chosen second counselor to President Joseph F. Smith December 2, 1911, and now has been called to sustain the same relationship to President Heber J. Grant.

PRESIDENT JOSEPH F. SMITH LAID TO REST.

Funeral Services at the Tomb of the Departed President of the Church.

[From the *Deseret News*. November 22nd, 1918].

All Utah and the intermountain region, without regard to creed or station, paused in reverential silence during the noon hour today while the mortal tabernacle of the late President Joseph F. Smith was consigned to the tomb.

As president of the Church of Jesus Christ of Latter-day Saints he is mourned by his people in every clime and land on earth; as empire builder, stalwart and foremost citizen, his departure is felt as perhaps no other could be. Out of respect to his memory the wheels of industry stood silent and mute; and everywhere throughout the state, in response to the proclamation of the chief executive, this man great and good, was paid the honor and respect due one of his type. As evidence that his life overstepped the bounds of creed or sect, just at the moment when the casket was being conveyed from his home to the hearse in waiting, the great bell in the tower of the cathedral of the Madeleine sounded a pæan of reverence and respect; while the throngs on South Temple Street in front of the Beehive House stood with bared and bowed heads.

As though in death giving his benign assent to law and order, as he had throughout his life, the great man was laid away without any public funeral services, owing to quarantine regulations established to stamp out the influenza epidemic. Later, it has been announced, fitting memorial services will be held in the Tabernacle and in every ward and hamlet throughout the stakes of the Church.

The body of President Smith lay in its metal casket in the large room on the southeast corner of the Beehive House. It had been announced that he would not lie in state, and the public was not invited to pass the bier, but so many called, and all seemed to have some especial reason for wishing to look on his face, that generally everybody who wished to, was permitted to pass through. The room was literally filled with flowers, beautiful emblems of love and respect, artistic designs and simple pieces. All morning they came and room was made for more until the last hour by taking away the pieces that came earliest.

On the street in front of the house people gathered in throngs, but all was reverence and silence and there was naught to mar the peacefulness of the occasion nor to make the dead regret if he could have known all that took place. In the house were members of the family, close friends and relatives, and the closing hour was as though the great democratic heart had been beating and directing the proceedings.

ACTIVE PALLBEARERS.

The general Church authorities officiated at the house and in conveying the casket to the hearse. The active pallbearers were Elder Orson F. Whitney, Elder David O. McKay, Elder Anthony W. Ivins, Elder James E. Talmage, Elder Stephen L. Richards, and Elder Richard R. Lyman. Other members of the Council of the Twelve walked near the casket, and President Heber J. Grant, with President Anthon H. Lund and President Charles W. Penrose, the two last named being the counselors of President Smith, walked from the hearse up the sidewalk to a waiting automobile. With them, too, were Elder Rudger Clawson, Elder George Albert Smith, and Elder Hyrum G. Smith, presiding patriarch. Elder Joseph F. Smith, Jr., was among the immediate mourners. The only two members of the Council of the Twelve not present were Elder Reed Smoot, in Washington, D. C., and Elder George F. Richards, presiding over the European mission. Members of the presidency of the First Council of Seventies were present, and Presiding Bishop Charles W. Nibley and his counselors, one of whom, David A. Smith, is a son of President Smith, and John Wells. Other prominent elders were there, and citizens of all sects, prominent in civic and business affairs.

The police roped off the sidewalk in front of the Beehive House; and the street, from the monument at Main and South Temple to far east of Eagle Gate, was filled with automobiles waiting to fall into the procession. Each took its turn, and the long cortege was formed in perfect order. Other traffic was suspended to make way for the cortege, and one by one the automobiles moved up the street until the procession was complete. When the word was given, the long line moved to the cemetery, where President Joseph F. Smith shall take his place in the great tomb of mankind, "with patriarchs of the infant world—with kings, the powerful of the earth—the wise, the good, fair forms, and hoary seers of ages past, all in one mighty sepulcher."

The Council of the Twelve, who acted as pallbearers, left the Church office building in a body at about 11:30, and journeyed to the Beehive House, where they took a final look at their departed leader. The family also assembled at the Beehive House, from which place they took their cars. It was a sad parting, for President Smith was greatly beloved by all members of his family. One striking feature of his life was his affection for members of his family, and no matter where he met his sons, he greeted them with a kiss.

President Smith's body lay in a beautiful all-metal casket, in the main reception room of the Beehive House. The ever-present smile, so characteristic in life, was still on his lips. A glass cover protected the top.

There was a gorgeous display of beautiful floral tributes, which, for the past two days, have been arriving from various sections.

Out of respect to President Smith the Church offices closed at 11 o'clock, and nearly all the business houses closed between the hours of 12 and 1. Flags were at half mast, and crepe hung from the doors of all Church offices, and the various places of business with which the beloved Church leader had been associated.

PROCESSION STARTS.

The cortege moved promptly at 12 o'clock, when all persons were in their cars ready to start at a given signal. In order to systematize the procession, and that there might be no confusion, the cortege was divided into divisions. Each car was numbered, and Joseph Richard and Elias Wesley Smith had charge of the family division: Oscar A. Kirkham, William A. Morton, and Harold G. Reynolds, the Church auxiliaries and temple workers; Elias S. Smith, the division of business associates; Carl A. Badger, the division of state officials and other friends. Bishop Heber C. Iverson had charge of numbering the various cars, to which a little tag, with the number, was fastened with white ribbon denoting the order and place and the occupants thereof. Samuel M. Taylor was the undertaker.

AT THE CEMETERY.

President Anthon H. Lund presided at the services.

"I know that my Redeemer lives" was rendered by a chorus of forty mixed voices, under the leadership of Professor A. C. Lund.

"What voice salutes the startled ear" was sung by the Pyper-Whitney quartet, consisting of George D. Pyper, John D. Spencer, H. G. Whitney, and Hugh W. Dougall.

An invocation was offered by Elder George Albert Smith.

"Aloha Oe," in the native tongue, was rendered by a Hawaiian quartet.

Bishop C. W. Nibley spoke of the life of President Smith, whom he had known as a friend for forty years. He said that President Smith was his closest companion, aside from the members of his own immediate family, and that to him he had always been the greatest and best man in the world. He testified to the great, clean life that had been lived. He said:

"He was kind and gentle, but fiercely resented any indignity. When he was called to the Presidency of the Church seventeen years ago, the Church was in a rather poor financial condition, but to-day, due to the leadership of President Joseph F. Smith, it is greater spiritually, numerically, and financially than it ever was."

He paid a glowing tribute to the family life and the family of the deceased, commending the size of his family, and stating that there is not a "black sheep" among his children, that they are all good, clean men and women. He concluded by saying: "If he could speak he would say, 'Support President Grant as you have supported me, not because it was I, but because I was the representative of God.'"

PRESIDENT GRANT'S TRIBUTE.

President Heber J. Grant paid tribute, at the grave, to President Smith by reading the following beautiful poem by Edgar A. Guest:

A REAL MAN.

Men are of two kinds, and he
Was of the kind I'd like to be.
Some preach their virtues, and a few
Express their lives by what they do.
That sort was he. No flowery phrase
Or glibly-spoken words of praise
Won friends for him. He wasn't cheap
Or shallow, but his course ran deep,
And it was pure. You know the kind.
Not many in a life you find
Whose deeds outrun their words so far
That more than what they seem they are.

There are two kinds of lies as well:
The kind you live and the ones you tell.
Back through his years from age to youth
He never acted one untruth.
Out in the open light he fought
And didn't care what others thought
Nor what they said about his fight
If he believed that he was right.
The only deeds he ever hid
Were acts of kindness that he did.

All children loved him; babe and boy
Played with the strength he could employ,
Without one fear, and they are fleet
To sense injustice and deceit.
No back-door gossip linked his name
With any shady tale of shame.
He did not have to compromise
With evil-doers, shrewd and wise,
And let them play their vicious trade
Because of some past escapade.

Men are of two kinds, and he
Was of the kind I'd like to be.
No door at which he ever knocked
Against his manly form was locked.
If ever man on earth was free
And independent it was he.
No broken pledge lost him respect,
He met all men with head erect,
And when he passed I think there went
A soul to yonder firmament
So white, so splendid and so fine
It came almost to God's design.

(*Continued on page 12*).

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 2, 1919.

EDITORIAL.

A HAPPY NEW YEAR!

BEGINNING a new volume of the *Millennial Star*—the eighty-first of a long, honorable series—we extend a word of greeting to our readers, with the sincere wish that they may be given a happy new year, full of joy, peace, and prosperity, and all the blessings their hearts may desire in righteousness.

We also offer a word of appreciation of the patronage the *Star* has received during the past years, and sincerely hope that the interest in the great cause this little magazine represents will continue, and even increase with the years. We appreciate the contributions sent us for publication, and every assistance rendered. We trust the *Star* will continue to shine, diffusing some light and life in a dark world, until the dawn of the glorious Millennial day, although in the firmament of literature it is but a modest orb among many brilliant luminaries.

The year that is past may well be looked upon as one of the most important in recent history.

It has seen empires shattered as completely as insignificant rural villages which have been struck by a cyclone. Of the once mighty domain of the czars, only the ruins remain, and the place where, only yesterday, it proudly lifted its pinnacles, is now the scene of anarchy, carnage, and rapine. Austria-Hungary, as an empire, is no longer on the political map of Europe. It was weighed in the balances and found wanting, and therefore it became divided, like the empire of Belshazzar of old. The proud German empire lies prostrate in the dust, humiliated, exhausted. Kings and emperors have been forced into exile. One potentate has been murdered. Others are trembling for their lives.

On the other hand, old kingdoms have come forth from the dead past, resurrected, as it were, in the glorified form of the new democracy, and are now asking for a recognized place among the independent nations of the world. Not only do Poland and Finland again appear on the stage of history as free principalities, but the many nations of Central Europe have, at last, broken their fetters and proclaimed their freedom. In Asia, the Armenians and Arabians have broken the yoke of their cruel masters, and the Holy Land, Palestine, has been liberated, and the prospect is that a Jewish state will, in the near future, appear among the free sovereignties of the world.

This is of particular interest to the Latter-day Saints. For many centuries Palestine has been almost forgotten, except as an object of religious fervor and a meeting-place of more or less fanatical pilgrims. It was not always so. Once Palestine was the strip of land in which the great empires of the world converged; it was the point where the roads between the east and west, between Persia, Babylonia, Greece, Rome, and Egypt met. And so it was chosen as the inheritance of the elect people, and the birthplace of our Savior, because from there His story, His message, could reach the world most directly. But, as we have just said, it became, in course of time, almost forgotten. Palestine, however, will, once more, become one of the great centers of the world. Many of the Jews will be gathered and possess the land of their fathers. Cities will be reared there, with schools and higher institutes of learning. A temple will again adorn the holy place, and Jesus will, once more, stand on Mount Olivet, whence He ascended after His death and resurrection. And it will come to pass that the Word of the Lord shall go forth from Jerusalem, at the same time the law goes forth out of Zion. That is the reason why we look with awestruck hearts upon the redemption of Palestine. It means that the Lord is preparing the world for His second advent, and that we are permitted to live and witness these preparations.

But it is with sadness that we contemplate the awful cost in precious lives the world has paid for freedom at this time. It is claimed that no fewer than ten million young men have lost their lives in the great war, on the various battlefields. What a terrible slaughter! Russia suffered most, her dead in battle being three and a half millions. Austria-Hungary comes next with two millions; then Germany, with somewhat over a million and a half; France, over a million; Great Britain, 658,665; Italy, half a million. The smaller countries suffered more than the larger ones, in proportion to the numerical size of their armies. Serbia had 300,000 men in arms, and half of these were slain. Of Rumania's 600,000, no fewer than 200,000 were killed. Belgium had 50,000 slain of an army of 350,000.

And these figures, awful though they are, do not represent the full extent of loss of lives, due to the war. Famine has had its victims in some parts of the world, how many cannot even be estimated with any degree of accuracy. Pestilence has also thrust its sickle in and reaped an abundant harvest. It is estimated that six million souls have been sent into eternity by influenza, during the past year, and that is a great many more than were killed in battle during the same period of time. What a tremendous cost in lives! It has been said that not since the black plague swept Europe have there been so many victims of pestilence as there were last year.

To the Latter-day Saints all this has not come unexpected. The

Elders of the Church have warned the world of what was coming. Only twenty-four years ago, President Wilford Woodruff, in a public address, said:

"God has held the angels of destruction for many years, lest they should reap down the wheat with the tares. I want to tell you now that these angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth, waiting to pour out the judgments, and from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. Remember this, and reflect upon these matters. If you do your duty, and I do my duty, we shall have protection and be shielded and pass through the afflictions in peace and in safety. Read the Scriptures and the revelations; they will tell you about all these things. Great changes are at our doors. The next twenty years will see mighty changes among the nations of the earth. You will live to see these things, whether I do or not. I have felt oppressed with the weight of these matters, and I felt I must speak of them here."

But we need not dwell too long on the horrors of the past—on the murder of men and women and innocent babes; on the destruction of cities and churches; on the poisoning of wells and the unnameable outrages recorded during the past years of war-madness. It is better to wake up as from a horrible dream, and prepare for the duties that the new day brings to us.

There are vast problems before the world now. Peace must be established upon such a basis that war cannot again sweep over the world, as it has done in the past. They are speaking a great deal about a League of Nations, and it ought to be formed as a protection of mankind against the greed of any one nation. This would mean that the idea of national sovereignty would have to be modified so as to fit into the larger concept of a brotherhood of man, just as the idea of the sovereignty of the family has been absorbed by the larger idea of the sovereignty of the tribe, and then of the nation. Nations, in other words, must become mere units of the human family, while, at the same time, the freedom of the individual to pursue happiness and to do what is right, is fully preserved. National and individual selfishness must both give way to the spirit of sacrifice and service.

Then, there is the problem of social reconstruction of neglected and ruined industries. The soldiers who have risked their lives on numerous fields of carnage are coming home determined to see to it that wages do not fall below the actual needs of the wage-earner. This means complete co-operation between industrial groups and interests, for the equal benefit of all.

Then there is the problem of anarchy to solve, such as that which is rampant in Russia and in Germany, and which will spread to other countries, unless taken in hand before it is too late. It is a problem that is filling many serious men with questionings and forebodings. There are many signs of it all over Europe and even in

America. Will it become a menace to the whole ordered government of the world? That is the question.

Then, there is the immense task of reconstructing the places laid waste by the war in Belgium, France, Poland, Serbia, and other places. Cities must be re-built, orchards and forests replanted, and factories erected again. Roads torn by shells must be re-constructed, and the land cleared of rubbish.

Then again, there is the woman problem. During the years of the war, women left their homes by the hundreds of thousands and engaged in the heavy work of the world. They were farming, driving automobiles, making munitions, running campaigns, etc. Women discovered that they could make an independent living; they felt the thrill of economic freedom, and, unfortunately, in many cases they acquired the bad habits of men. What is to be their place in the social order of the new world? Will the home be radically changed? What are going to be the relations of the sexes? How will this new life of women affect marriage?

These are but a few of the problems that are before the world at this time. How can they be dealt with?

That is an important question, and it can best be answered by saying that they can be solved only by the application to them of the principles of the gospel of Jesus Christ. Every attempt to deal with them, independent of the gospel, must necessarily fail. Man's wisdom is not adequate to the task.

Sometimes it appears to our limited vision as if the world were drawing away from the gospel, instead of accepting it, because very few openly receive the servants of the Lord. But this should not discourage us. The world is slowly being influenced by the principles of the gospel when they are preached by the humble elders of the Church, even though men persecute the bearers of the message and revile them as evil-doers. Men cannot free themselves from the influence of the gospel, even if they speak all manner of evil against the gospel messengers. Truth cannot be crucified. This is a comforting thought to all who desire and pray for the salvation of the world.

And then there is this great fact, that God rules and is shaping history so that it will fit into His plans and purposes. Man has his free agency. God does not deprive him of this divine gift. But, nevertheless, in some manner which we may not be able to understand, He overrules all things, by His infinite wisdom, so that the final result will be the redemption of the human race, His children, for whom His beloved Son died on Calvary.

With this scriptural truth before us, and the assurance of our heavenly Father's protecting care, whether in life or in death, we hail the new year with joy.

J. M. S.

THE man who conquers himself has had God for his helper.

PRESIDENT JOSEPH F. SMITH LAID TO REST.

(Concluded from page 7).

He also read the favorite funeral hymn from the Latter-day Saints' hymn book, beginning, "Thou dost not weep to weep alone."

President Charles W. Penrose dedicated the grave.

At the grave a pulpit had been prepared. This was draped in white, with an American flag covering the front, and Hawaiian leis hanging from the corners. President Heber J. Grant, Bishop Charles W. Nibley, President Anthon H. Lund, President Charles W. Penrose, and Elders George A. Smith and Rudger Clawson occupied the stand.

Seats for the members of the family, state and city officials were arranged on two sides of the stand. Among the state officials were Governor Simon Bamberger and Secretary of State Harden Bennion. The city commission was present in a body.

Both sides of the grave were banked with floral offerings.

NOVEMBER TWENTY-TWO.

How many readers of The News remembered yesterday, when the body of the beloved President Joseph F. Smith was being placed in the tomb, that precisely two years previously the mortal remains of another revered and trusted leader, President Francis M. Lyman, were also being tenderly laid away! These two men, life-long associates in love and service, and in whose careers there was so much of similarity, were surely not long separated from the continuance of their joint labors on the other side!

Another singular coincidence is that these burials both took place upon the birthday of another chieftain in Israel whose life to date has been, and whose future must be, so significantly related to these two file leaders at whose bier on two anniversaries he has stood. President Heber J. Grant was sixty-two years old yesterday. He succeeded President Lyman in the presidency of the Tooele Stake of Zion, and, having been called by revelation to be a member of the Council of the Twelve Apostles, he again succeeded President Lyman in the presidency of that Council—the quorum which, according to Church order and precedent, pending the reorganization of the First Presidency, presides over the Church of Jesus Christ of Latter-day Saints in all the world.

ON THE PROPHET'S BIRTHDAY.

To-day [December 23] is the anniversary of the birth of our beloved Prophet, Joseph Smith, and the heart of every Latter-day Saint is filled with mingled feelings, and the mind with sacred thoughts. What a store of treasures may be found in that "treasure chest" of the mind!

Peeping into my "treasure chest" this morning, I became deeply attracted as, one by one, memories and incidents of the Prophet's life arrayed themselves before me. I delved more deeply into the "chest," and at length drew forth a picture. I saw with my mind's eye the picture of Paul the Apostle, and the Prophet Joseph Smith walking, as it were, arm in arm together through later life.

Each of these men was divinely commissioned to preach a restored "gospel" after a period of darkness and degeneracy, though, of course under different conditions. Each, too, exercised the utmost zeal and earnestness in his endeavors to do what was commanded or asked of him, and to lead the people. They performed miracles, and both had a miraculous escape from prison.

We read of the Prophet being caught up into the seventh heaven, seeing and communing with Deity. Paul, we learn, was caught up into the third heaven and saw, and was spoken to by Deity.

The Prophet was tried in council thirty-nine times, and was in danger among his own countrymen and brethren. The picture of Paul's sufferings is clearly depicted in his second letter to the Corinthians (11: 24-29), when he says, "Of the Jews five times received I forty stripes save one" (making thirty-nine), in peril of mine own country men and among false brethren." My blood ran cold, as I portrayed the Prophet and his companions, Hyrum Smith and Elder Pratt, as they were chained together in a "bull pen," listening to the coarse, obscene jests and oaths of the guards as they told each other, in a sense of boastfulness, of the murders and deeds of rapine and robbery they had committed among the saints, or "Mormons." Then I heard the words of the Prophet, as he stood up and rebuked them in terrible majesty, saying, "Silence, ye fiends of the infernal pit! In the name of Christ I command you to be still. Cease such talk, or you or I die this instant." These words bring to my mind an incident of Paul's imprisonment at Jerusalem, when Ananias commanded that Paul should be smitten on the mouth. I can almost hear Paul, as he answers in righteous indignation, "God shall smite thee, thou whited wall" (Acts, 23: 3).

The false charges against Joseph, of riot and treason, and those against Paul when he was accused of causing an uproar, and setting fire to Rome, lend a tone of sadness to their life's picture, which deepens as the Prophet's accusers say, "If the law won't reach him, powder and ball shall," echoing the words of the Jews, when they make an oath that they "would neither eat nor drink till they had killed Paul" (Acts 23: 12). Both these men declared themselves in very truth "void of offence toward God and man," and a dark cloud seems to overshadow the whole portraiture at the thought of Paul's execution in Rome, and the cold-blooded murder of the Prophet Joseph by an infuriated, inhuman mob at Carthage.

What a noble sacrifice it was! They sealed their life's testimony with their blood, having been, both of them, actual leaders of the

Church of God in their day, for a period of fourteen years. Well might it be said of Joseph, "He is the 'New Paul'!" How alike they were! What an example they set before us!

Leicester. V. Cox. O. Lovett.

A CANADIAN BOY'S TESTIMONY.

In reading the *Star*, which I have sent to me, I have noticed testimonies of saints. These I love to read because they strengthen mine. There is nothing I like better than testimony-meetings, where brothers and sisters stand up and bear witness to the truth we have embraced.

In one *Star* I noticed an editorial, "A Rift in the 'Reorganized' Lute" (October 17th, 1918). I have looked for that break for some time. This gives me one more evidence of the divine mission of the Latter-day Saints.

I may say that it was through the Reorganites that I saw the light. I never knew what a "Mormon" was, until I was working for a so-called Josephite. I was convinced of the divine mission of Joseph Smith, and the authenticity of the Book of Mormon. I joined that sect. Mr. R. C. Evans baptized and confirmed me a member. It is now clear to me that he was not in authority, according to his own way of thinking. After I joined them, I did what I could. I soon made friends. As time went on, I was getting full of what Mr. R. C. Evans told me, and I decided to tackle the Utah "Mormons." But I became convinced of my folly and errors. During my conversation with Elder Pomeroy, at Toronto, he said that after young Joseph's death, R. C. Evans would not submit to the successor. There would be a break in their church, starting with R. C. Evans. Well, since the day "young Joseph" died, I looked for this day. It has come at last. I praise my Maker that He has permitted me to see it. My testimony grows stronger.

I remember the last time I spoke to Mr. R. C. Evans was on a street car in Toronto. We sat opposite to each other. He called me over, and he said, in part, "You are the young man that is causing so much trouble about the 'Mormons.'" I answered, "I suppose so." He then asked me if there was room for further argument. I said, "No." Then, in his church in Soho Street, Toronto, one Sunday morning, he said, "If you want to join the 'Mormons,' join them. If I have not preached or written enough on the 'Mormons,' and you can not see the difference, join them. I would not give fifteen cents a gross for you, nor a cent stamp to save you."

I thought to myself, Christ is not in that man, and it put more heart into me. I praise my heavenly Father for guiding me into the truth. Elder Pomeroy was right.

Now that this awful conflict is over, I pray that I may be worthy of the Latter-day Saints. My joy increases. I know and believe that Joseph Smith is a Prophet of God. "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

PRIVATE GEORGE C. JAMESON.

IN THE LONDON CONFERENCE.

SINCE word came to us, from Salt Lake City, telling of the death of President Joseph F. Smith, sketches of his life and work, and eulogies of his faith and character have been given in each branch of this conference. We, in common with the rest of the Church, mourn his demise, but are grateful for his good example and wise counsel. While we mourn the departure of one of Israel's great captains, we have great joy in contemplating his achievements, and we feel that he will be exalted with the kind, wise, and good men who have preceded him. His administration will be known as a period of great growth, expansion, and development for the Church, in both spiritual and temporal affairs.

To his immediate family our hearts go in deep sympathy. It is our prayer that the Lord will bless and comfort them until time can heal their wounds and soothe their sorrow.

In President Heber J. Grant he has a worthy successor. We do offer the same loyalty and support to him as were given to his predecessor. He is in every way qualified to be the prophet and leader of this people. Here, in this conference, he is well and favorably known. It is the general faith and confidence of the saints here that President Grant has been raised up by the Lord to do a special work. No doubt, the the main object of the work will appear, as we go along. In the meantime, we rejoice that the Lord has so constituted His Church that there neither is, nor can be, confusion over a successor to the Presidency or any other ecclesiastical office, at the death of the leaders. It is only another living testimony that the Church is built on a surer foundation than mere man could possibly have constructed. The Lord be praised for that!

JAMES GUNN MCKAY, President.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Sheffield conference have recently been removed from 187 Cobden View Road, Crookes, Sheffield, to 26 Carter Knowle Road, Millhouses, Sheffield.

Lady-missionary Class.—At a special meeting called in the York

branch. Hull conference, Sunday, December 8th, 1918, a lady-Missionary class was organized, with Sister Elizabeth Barraclough president, Sister Lavinia Walker as secretary, and Sister Muriel Pickering as assistant secretary. They were set apart by Elder Arnold G. Holland and Brother Gardham Stainton.

Relief Society Item.—On Monday, December 16th, 1918, the reorganization of the Grimsby Relief Society was effected by setting apart Sister Ellen Atterton as president, with Sister Eliza Whatton as first, and Sister Rose Jones as second counselor, and Sister Edna May Green as secretary and treasurer, by President John H. Wilding and Elder Arnold G. Holland. These Sisters were appointed and sustained to their position November 17th, 1918.

Baptisms.—On December 18th, 1918, at Deseret, South Tottenham, London, N. 15, a baptismal service was held, when six candidates were baptized by Elder Hugh S. Latimer. One was from Portsmouth, one from Luton, one from Hammersmith, and three from the North London branch. They were confirmed immediately after by President James G. McKay, and Elders James H. Ludlow and Hugh S. Latimer. Several strangers were in attendance, and much interested in the service, says President James Gunn McKay.

A baptismal service was held on Sunday morning, December 22nd, 1918, at Hull, Hull conference, where three candidates were initiated into the fold. Elder Arnold G. Holland officiated. The new members were confirmed at the evening sacrament meeting.

M. I. A.—On December 19th, 1918, in the South London branch of the London conference a Mutual Improvement Association was organized by President James Gunn McKay. Sister Florence J. Leaney was chosen president; Eleanor M. Beeching first, and Elsie L. Spring, second counselor, with Edith Papworth as secretary, and Florence L. Williams, treasurer. The new organization was received with enthusiasm, and the members hope to do a great deal of good during the coming year.

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